
MEMOIRS

FOR THE

CURIOUS.

*Some Physical and Chyrurgical Observations.
Communicated by the Members of the Benevolent
Society of Surgeons.*

IT has been observed by Mr D. Mr A. Mr S. and others, who have been on the Coast of *Guinea*, that the *Flux* and *Worms* are Diseases most incident to the *Negroes*, and that they commonly go hand in hand; nevertheless *White-Men* are much infested with the *Flux*, until they have continued on the Coast for some time, and then they are only incident to the same Distempers as the *Natives*.

They also observe, that *Sleepy Distempers* are very frequent amongst them, and that *Bleeding* in the *Jugular Vein* gives relief, not omitting other Evacuations, as also the frequent use of *Volatiles*.

Mr *John S.* observes, that 'tis a frequent Practice amongst the Inhabitants of *Virginia* in *sleepy Distempers*, to apply new kill'd *Pigeons* to the Forehead.

The Cure of *Fluxes* and *Worms* are the same as in *England*, but 'tis likewise to be observed, that besides these *Worms* that are in the *Belly*, there are others in the external parts of the

March
1708.

March
1708.



Body, which are several Yards in length, as Mr D. D. has observed, one of which he himself took of 7 Yards long out of the Leg. This Worm at its first appearance formed a small hard Tumour, with several Pustles about it; this Tumour at last became full of a thin icorous Water, which when cut, the Worm shoots forth its Head, which must be carefully lookt after by winding it about a small Stick, least it should break, which if it should so unluckily happen, the Consequences are sometimes fatal; for immediately follows an Ulceration, Tumour, violent Pain, and often Death.

Mr S. K. observed at *Wida* on the Coast of *Guinea*, a Boy that came aboard healthful, in a little time became very heavy and dull, and after that followed an *Atrophia* and *Lientery*, notwithstanding all which he had a very good Stomach, and at last dy'd with Victuals in his Mouth; being opened, Mr S. found the Right auricle of his Heart very much distended, and in it a *Polypus* the bigness of an Ordinary Hens Egg.

It has been observed by Mr St. N. and others, who have been in *Turkey*, viz. *Smyrna*, *Alexandretta*, &c. that once a Year towards the Fall, that they are very much affected with pestilential Fevers, which is more fatal to the *Turks* then the *Franks* or *Christians*. The Symptoms were an intense Fever, yet no great Drought, and then appeared pestilential Buboës, which if they could not be brought to suppuration, were observed to be Mortal. The first relief that appeared was the Breathing out of a *Diaphoresis* or Sweating, upon which the Buboës suppurate, and the mortal Symptoms disappear, from whence 'tis observed, that the giving *Alexipharmicks* procures a plentiful *Diaphoresis*, by which the Distemper is carried off.

There is likewise another Distemper Epidemical to several places in *Turkey*, especially at *Alexandretta* or *Scanderoon*, called by the Natives there *Safframbuschan*, which is the same with our Intermittent Fevers, and has also the same Method of Cure with the last, but what is most effectual is changing the Air.

Dendro-

Dendrologia Americana :

O R,

A short Account of the Trees and Shrubs which grow in most of the Charibby Islands, but most particularly in Jamaica and Barbadoes.

Sect. IV. Berry-bearing Trees, both Calyculated and Umbilicated

1. **P**imento, Jamaica Pepper or All Spice. *Cat. Plant. Jam.* 161. pl. 2. *Ray. Dendrol.* p. 33. pl. 10. *Pluk. Tab.* 155. Fig. 2. This grows 30 foot high, and of a proportionable thickness, it varies in the breadth and narrowness of its *Leaves*; its very plentiful all over *Jamaica*, especially the North parts, its found also in *Barbadoes*, &c. Flowers about *July* and *August*, and the Pepper-berries are ripe soon after.
2. *Scentless Pimento.* *Cat. Jam.* 162. 1. *Ray Dendr.* 35. 13. About 15 foot high, and thick as ones Arm; its *Flowers* small white, 4 leaved, and full of threads. Observed in a little Wood on the side of a Brook between *St Fago* and 2 Mile-wood.
3. *Broad leaved Pimento-kin.* *Cat. Jam.* 162. 4. *Ray Dendr.* 36. 16. Its *Wood* very hard and white, the *Flowers* resemble *All Spice*, but its *Fruit* has not yet been observed.
4. *Bay leaved Myrtlekin,* with sweet white *Flowers.* *Cat. Jam.* 162. 6. *Ray Dendr.* 36. 18. Its sweet tufted *Flowers*, are 4 leaved and thrummy. It grows about 10 foot high, beyond *Troopers Quarters* near *St Fago*.
5. *Box leav'd Myrtlekin,* with pale yellow *Flowers.* *Cat. Jam.* 162. 5. *Ray Dendr.* 36. 17. This has a whitish *Bark* and broad round *Leaves*; the *Flowers* grow in *Rundles*, close to the *Stalk*; it rises 30 foot high, and is found with the next.

6. *Silverwood*. Cat. Jam. 162. 2. Ray Dendr. 35. 14. From its white speckled *Bark*, the *Leaves* grow opposite, with small pale 5 leaved thrummy *Flowers*, set on crooked footstalks; it grows plentifully on the woody Mountains near the *Red Hills*.

7. Long leav'd *Silverwood*. Cat. Jam. 162. 3 Ray Dendr. 36. 15. Like the last, but with alternate narrower *Leaves*, viz. 4 or 5 Inches long and without footstalks. This grows with the former.

8. A Tree with *Bramble Flowers* and *Gooseberry Fruit*. Cat. Jam. 162. 7. Ray Dendr. 32. 24. The *Flowers* stand on half Inch Stalks, are 5 leaved and white, with yellow threads; its *Fruit* from *Green*, turns whitish, containing many roundish *Seed* in a moist *Pulp*. It grows about 10 foot high, in the Road towards the *Ferry*, near the *Crawle Plantation*, and elsewhere.

9. A Tree like the last, but with narrower *Leaves*, and very small *Saffron Berries*, each including a single *Kernel*. This grows on *Snake River* near *Spanish Town*, as also in 7 Mile Walk and *Guanaboa Road*. Cat. Jam. 163. 1.

10. Broad, spiked *Jamaica Camara*. Cat. Jam. 163. 3. Ray Dendr. 31. 19. This is a variety of the next. with broader and rugged *Leaves*, found on the *Devils Mount*.

11. Narrow, spiked *Barbadoes Camara*. Cat. Jam. 163. 2. Ray Dendr. 31. 18. Pluk. 221. 3. These *Leaves* much resemble *Sage*, but are more rugged, narrower, and grow alternately; the *Berries* of this and the last grow in longer clusters than the following: Its *Body* the thickness of ones Leg, and 3 or 4 yards high. Is found in *Barbadoes*, &c.

12. *Jamaica wild Sage*, or white, *Sage Camara*. Cat. Jam. 163. 4. Ray Dendr. 31. 20. Its *Sage* like *Leaves* have a grateful smell, the *Flowers* are composed of 4 or 5 small *Leaves*, succeeded by little juicy *Berries*, not very unlike a *Raspberry*. These grow very plentifully in most of the *Isles*, in *Meadow Ground*; its used in *Bathing* against the *Dropsey*, and to clean the *Skin* from *Scurf*, &c.

13. *Barbadoes wild Sage*, or *Round Sage Camara*. Cat. Jam. 164. 4. and Hist. 39. Ray Dendr. 31. 17. Pluk. 114. 5. Like the last, but with rounder *Leaves* and pale *Flowers*, intermixt with small green *Leaves*, very common in *Barbadoes*

14. Purple

Memoirs for the Curious.

71

March
1708.

14. *Purple Sage Camara.* Cat. Jam. 164. 1. Ray Dendr. 30. The *Flowers* and *Fruit* purple, standing on hairy 2 Inch pedicles, the *Berries* very juicy and not unpleasant, much covered by Children, who often gather and eat them. It grows 3 or 4 foot high, with pithey Stalks about *Spanish Town*, &c. in moist Fields and Ditches.
15. *Narrow leav'd Sage Camara.* Cat. Jam. 164. 5. Ray Dendr. 31. 21. This grows in the Pastures near No. 10. and differs chiefly from it in the shape of its *Leaves*.
16. *Elm Camara.* Cat. Jam. 164. 3. Ray Dendr. 30. 16. Pluk. 328. 5. From the likeness of its *Leaves*, but they are more pointed, narrower and footless; from these grow a single cluster of small *Flowers* and *Fruit* on 2 inch *Pedicles*. Observed in the North parts of *Jamaica*.
17. *Yellow, Nettle Camara.* Cat. Jam 163. 5. Ray Dendr. 30. 14. *Maregr.* 5. Grows 7 or 8 foot high, and as thick as ones wrist, with tender fragrant *Leaves* of the *Nettle* shape, with cluster headed yellow or Orange *Flowers* and *Fruit* like the rest; found very common in many places.
18. *Scarlet Nettle Camara.* Cat. Jam. 164. 2. This chiefly differs from the last in the colour of its *Flowers*, and grows about *Sevil* in the North parts of *Jamaica*.
19. *White Swanberry.* Cat. Jam. 164. pl. 6. Ray Dendr. 26. 1. The Body of this Tree is as thick as ones Thigh, and in height about 20 foot; its Leaf broad, veiny, lightly notchd, and whitish underneath, grows opposite without Stalks: Its *Flowers* grow in spikey tufts, are 5 leaved, white and small. These grow at the top of the Branches, and are succeeded by little coronated *Berries*. This is found in *Mountainous Woods*.
20. *Barbadoes Swanberry,* Cat. Jam. 164. 7. and *Hist.* 39. 3. Pluk. 159. 1. The *Leaves* of this are notchd, pointed and have foot-stalks; its *Berries* grow in sparst or spikey tufts, and generally 3 together.
21. *Broad Surinam Swanberry.* Cat. Jam. 164. 5. and *Hist.* 39. 4. Pluk. 249. 3. The *Leaves* grow opposite, are above of a dark green and rugged, on the backside rusty.
22. *White Swanberry,* with large *Fruit.* Cat. Jam. 164. 9. This grows on the *Red Hills* very plentifully.

23. Rusty

March
1708,

23. Rusty Swanberry, with large Fruit. Cat. Jam. 165. 1. Found with the last and differs little from it, except in the Colour of its Leaves.

24. Shining Swanberry. Cat. Jam. 165. 2. Ray Dendr. 26. 3. The Leaves of this Tree are about 4 inches long, and half as broad, are smooth edged, of a beautiful shining pale green underneath, and grow alternately: Found in the Woods with the other Kindes.

25. Rusty Swanberries with large blue Fruit. Cat. Jam. 165. 3. Ray. H. Pl. 1636. 3. The Leaves of this which often vary in shape, are covered with long woolly and rusty Hair, by which and its large blue Berries, its known from the rest. It grows in the Woods near Guanaboa.

26. Black Swanberries. Cat. Jam. 165. 4. and Hist. 39. an Pluk. 265. 1. Its opposite Leaves are dark green, 6 Inches long, and one and a half were broadest; the Branches are topped with Bunches of little white Flowers yielding small black Berries and Seed in a purplish Pulp. Found in most Gullies in all the Caribes.

27. Elder Swanberries or Barbadoes Elder. Cat. Jam. 165. 5. Hist. 40. Pluk. 221. 6. Its Leaves are white underneath as in some others, but its Berries growing Umbelliferous like those of Elder, distinguishes it from the rest. The first specimens of this brought into England were gathered at Barbadoes.

28. Prickley Swanberries. Cat. Jam. 165. 6. Ray Dendr. 27. 8. This thorney spreading Tree grew about 15 hands high, armed with many prickles set together of different lengths, bearing a pale green, Oval crested Fruit of a Walnut size, full of Seed like a Gooseberry, in a whitish soft slimy pulp. Found in the Ruins of a Monastery near Spanish Town.

29. Bastard Locus-tree of Jamaica. Cat. Jam. 165. 7. Ray Dendr. 49. This is a large spreading Tree with a very thick Body; its Leaves 5 inches long, and half as broad, smooth and of a dark green; at the end of the Boughs grow smooth rug-gish Fruit in Kopes, of the bigness of large Pease, with a brown 4 leav'd Cup and a Pepper like Stone, in a sweet white mealy Pulp. These in August when ripe fall from the Trees, and are eaten after Dinner like other Fruit for a Desert. Grows in the Meadows about Liguane.

30. Brown

30. *Brown Currans.* Cat. Jam. 165. 8. Ray Dendr. 49. 2.
This Tree shoots out divers crooked Branches, and many
smooth plain short Stalks from the ends of each Twig, as do
its *Fruit*, which are reddish, small, round, angular, cluster'd, and
about the bigness of *Currans*, full of small *Grape-like* Stones.
Grows in the North parts of *Jamaica*.

31. *Poison Currans.* Cat. Jam. 165. 8. Ray Dendr. 50. 1.
This Tree towards the top shoots into sundry Branches, which
end in stalkless *Leaves*, frosty above and broadest at the tip.
Its *Fruit* in growth and colour resemble *Currans*, in which are
divers red transparent *Seed*. Found near the last by the Sea
Shoar, but not hitherto in Flower.

32. *Wild Cinnamon Tree.* Cat. Jam. 165. 9. Pluk. 170. 7.
The white Bark of this Tree is used in the Shops instead of
the true *Winters Cinnamon*, and perhaps no less effectual. It
grows very common both in *Jamaica* and *Barbadoes*, where its
very well known.

Sect. V. *Berry-bearing Trees with naked Fruit.*

33. *Barbadoes Birch-tree.* Cat. Jam. 167. 2. Ray Dendr.
50. 2. Pluk. 151. 1. So call'd because its outer Skin peels off
like our *Birch*; its a large spreading-tree 30 foot high, towards
its top grows Boughs of *Flowers* made up of 5 thick short yel-
lowish Petala full of threads, succeeded by triangular *Berries*,
covered with a reddish gummy Skin of a Turpentine smell,
under which lies a very hard and square *Stone*; its *Leaves*
which appear after the *Flowers*, are composed of 4 opposite
pair not unlike the *Walnut*. The Body of this Tree being
wounded, yeilds a *Balsam* resembling Turpentine for smell
and consistence, and is believed to be an excellent *Vulnerary*.
It grows very frequent in all the Islands.

34. *Hog Doctor or Boar-tree.* Cat. Jam 167. 3. Ray Dendr.
51. 3. The Body of this Tree equals our *Oak* for height and
bulk, and like it sheds its Leaf, which with its *Flowers* it re-
news in *January* and *February*; they last appearing at the
ends of the Branches of a purplish brown and thrummy; its
red *Berries* containing a resinous pulp and conformable *Stone*.
The *Leaves* hold the same order as the last. This also yeilds
a *Gum*, which appears on its Body in black spots, which the
Will

March
1708.

Wild Hogt repair to when wounded, which cures them by rubbing against it, as divers positively affirm, from whence it took its name. The *Wild Pidgeons* are greedy Devourers of this *Fruit*. It grows in thick shady Woods.

35. Barbadoes *Balsam Apple*. *Pluk.* 157. 2. *Cat. Jam.* 167. 4. *Ray Dendr.* 51. 4. The *Body* of this Tree is as thick as ones Leg, and about 20 foot high, with up right Branches, at the ends of these grow many very thick 4 leaved whitish *Flowers*, with purple threads; its *Fruit* about as big as a *Plumb*, green or reddish; the *Leaves* very thick, jucey and round, growing in pairs. Its found both in *Jamaica* and *Barbadoes*.

36. Round leaved *Miscletoe*, with purple *Flowers*. *Cat. Jam.* 168. 2. *Ray Dendr.* 52. 3. This grows with the common on most Trees.

37. Flat, joynted *Miscletoe*. *Cat. Jam.* 168. 3. *Ray Dendr.* 52. 1. The *Leaf* or *Leaf-like Stalks* grow one out of the other like the *Prickley Pear*: Its *Flowers* and *Berries* grow by pairs. Found on the Trees by *Hope River*.

38. Starry *Miscletoe*. *Cat. Jam.* 168. 4. *Ray Dendr.* 52. 2. Its *Stalks* and *Leaves* are almost alike, and hang some foot below the Tree, brancht into several starry Bushes; the *Flowers* and *Fruit* have not yet been observed. Grows from the Branches like other *Miscletoe*.

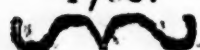
39. Dwarf *Spurgeberry*. *Cat. Jam.* 168. 5. *Ray Dendr.* 55. 60. Its *Leaves* are smooth, hard, narrow and dark green; amongst these grow small 4 leaved, narrow pale reflex *Flowers*, with small roundish *Berries*; Found at the *Palisadoes* near *Port Royal*.

40. Hoary Dwarf *Spurge*. *Cat. Jam.* 168. 6. *Ray Dendr.* 55. This grows 4 or 5 foot high, full of crooked hoary twigs, the tops of these are beset with very short thick biting *Heath-like Leaves*, with long 4 leaved *Flowers*; found on the *Sea Coasts*.

41. Small *Spurge Laurel*. *Cat. Jam.* 7. *Ray Dendr.* 53. 5. 168. Its *Leaves* thick, smooth, grow shining by pairs on inch *Stalks*, amongst these grow round red *Berries*, Found in shady Woods about a foot high.

Some Thoughts on the late Demand made to the Pope by the King of Sweden, for Restitution of the Jewels given by Queen Christina to the Chappel of Our Lady of Loretto; with some Reflections concerning the Books she left to the Vatican Library.

WE have been lately told by the *Post-Man*, that his Majesty the King of Sweden, had demanded of the Pope, the Restitution of the Jewels of *Christina* late Queen of Sweden, now in the Church or Chappel of our Lady of Loretto: And as it is not to be doubted but that *Gothick* Hero will find means to bring his Holiness to a Compliance, we hope his next Demand will be for the Restitution of the prodigious Collection of Books, which being left by that Princess to the Pope, were given by him to the Library in the *Vatican*; of which the following Account has been communicated to us by a most Accurate and Ingenious Traveller, who amongst many other nice Observations on the most remarkable Antiquities and Curiosities of *Italy*, has made the subsequent Reflections on this *Inscription*, which he copied himself upon the place.



ALEXANDER VIII. OTTHOBONUS
VENETUS.

PONT. MAX.

MILLE NONGENTOS CONSCRIPTOS CODICES
EX IIS QUOS

CHRISTINA ALEXANDRA
SUECORUM REGINA
UNDIQUE CONQUISIVERAT
SELECTOS,

PAUCIS QUOQUE E SUA DOMESTICA BIBLIOTHECA ADJECTIS,
VATICANÆ ATTRIBUIT:
ET

ALEXANDRINÆ
NUNCUPATIONE,
PROPRIAQUE AULA DISTINXIT.
ANNO. M. DC. XCI. PONT. I.

This *Propria Aula*, where the Books are kept, is an Addition made to the Galleries of the *Vatican* Library, and the Inscription is upon the Wall at the further end of it, opposite to the Door, in very large Characters.

This prodigious Number of nineteen hundred Manuscripts are all in Folio, and many of them of the greatest Antiquity and value. Amongst others there is a *Septuagint Bible*, esteem'd as good as the famous *Codex Romanus*, which has been printed.

Upon

Memoirs for the Curious.

77

March
1708.

Upon *Undique Conquisiverat*. 'Tis observable, that Queen *Christina* was Poor, and far from being in a condition to make such a Purchase as 1900 Folio Manuscripts; a number which 'tis hardly to be supposed that the richest Prince cou'd get together in one Reign: But 'tis to be observ'd that her Father, the *Great Gustavus Adolphus* having plunder'd half of the Towns of *Germany*, and amongst others *Prague*, the Capital City of *Bohemia*, where there was a vast many Curiosities, had amongst other things carried off the Library of the Royal Palace, from whence it is presumable that the greatest part of these Manuscripts came: For otherwise *Sweden* is not very full of Books.

These Manuscripts are worth more than all the Jewels now demanded, and all the Rarities and Curiosities, and all the other Effects she left behind her.

Her printed Books were giv'n to Cardinal *Ottoboni*. The Curiosities of her Closet were sold to Don *Livio Odescalchi* for 153000 Crowns, which is a trifle for a Queen. The Marquis *Azzolini*, Nephew to the Cardinal of that Name, was her Heir; that is, Heir to her Law-Suits, Controversies and Pretensions; for she died in Debt, and left few Legacies, except one Sum of Money awkwardly bestow'd, to sing her out of Purgatory to the Tune of 20000 Masses.

The Additional Name of *Alexandra* was given her by Pope *Alexander VII.* (in whose Hands she made her Abjuration of the *Lutheran* Religion) when he confirmed her in the *Papish*, to which she was ever afterwards a Zealous Votary.

Mr *Misson*, who was at *Rome* both before and after the Death of this Princess, and saw her when she was about 60 Years of Age, tells us, that she was of a low Stature and very fat; her Complexion, Voice and Countenance Masculine; a great Nose, large blue Eyes and yellow Eye-brows; her double Chin strew'd with some few long Hairs of a Beard; her under Lip sticking out a little; her Hair of a light Chestnut Colour, about a hands breadth in length, powder'd and curl'd up in Puffs, without any other Head-dress; her Air pleasing, and seldom without a smile; her Habit like a Man's Coat of black Sattin, reaching to the Knee and button'd quite down; a very short black Pettycoat, plainly discovering a Man's Shoe; a Knot of black Ribbon instead of a Neckcloth, and a Girdle above the Coat which supported her Belly.

March
1708.

One may judge a little of her Temper by her Discourse to the aforesaid Gentleman in Presence of several others: For being told he was a *Frenchman*, she ask't him what News? And when she had heard his Answer—*I have* (said she) *been told as much from the Mouths of Eye-witnesses, and ev'n Jesuits themselves, who gave me an Account of their barbarous Insolencies: Some German Jesuits told me, continued she, that they had seen the Dragoons Priapos suos immanes in os feminarum intromittentes, ibique urinam fundentes; for which she said she chid them, but they laugh'd at it.*

After Queen *Christina* had resign'd her Crown to her Cousin Prince *Charles*, she was twice in *France*, viz. in 1656 and 1657. The Academy of Medals did not fail to exert themselves on that Occasion. There was a Medal struck representing her Publick Entry into Paris; and in the explication of it, they tell us, *That the Fame of their Young Monarch having reach'd the Ears of that Great Princess, she resolved to be herself a Spectator of the wonders of his Court, &c. and that she thought the trouble of her Journey sufficiently recompensed by the satisfaction she had in seeing his Most Christian Majesty.*

We have in Sacred Writ the story of the Journey undertaken by the Queen of *Sheba* to behold the Wisdom of King *Solomon*, which upon her Arrival there, she found to be Superior to all that she had heard, or cou'd believe. There is a Tradition supported by the Credit of some Writers, that *Solomon* enjoyed the Person of that Princess; and the Great *Priester John* in the *Indies*, pretends that way to deduce his Pedigree from the Great and Wise King *Solomon*. What truth is in that we cannot tell; however, as the *French* don't stick to draw a parallel between the Curiosity of that Ancient Queen of the South to see King *Solomon*, and that of our later Northern Heroine, to pay her Tribute of Admiration to *Lewis le Grand*, some have added, that the latter imitated the Example of the former in Caressing his Royal Guest: And who knows but some Northern *Mogul* may derive his Origine some 20 Ages hence from the Great *Lewis* and the learned *Christina*, tho we have not hitherto heard of any Fruits of their Amours?

'Tis true there pass'd many Civilities between them, and the *Swedish* Queen was lodg'd in one of the best of the Most *Christian* King's Apartments: But whether they had any nearer Fel-

Fellowship, is a Court secret, which we shall not pretend to decide: However, 'tis certain that the French Writers do for the most part speak of that Princess with a great deal of Respect, and endeavour to make her pass upon the World for a greater and a better Woman, than she was believ'd to have been by those who knew her very well.

A Discourse and Account of Freight and Averidg.

Gentlemen,

THE obliging Answer you have been pleas'd to make to my last, for which I heartily thank you, has encourag'd me to give you this further trouble, in hopes that you will be pleas'd to lay a fresh Obligation upon the Publick and me, in communicating to both, your Sentiments upon the Subject of Freight and Averidg, and telling me the means of Instructing myself in the best Method of drawing up Accounts of that Nature. I am,

London March
20. 1707.

Gentlemen,

Your most obliged Servant, &c.

S

"In Answer to your Letter, Sir, according to the promise we have made both the Publick and your self, we have ordered the following Account of Averidg to be publish'd for your satisfaction; and if there is any thing in it that shall not be well understood, as we hope there is not, we shall upon the smallest Application endeavour to explain your Doubt: And we have the rather chose to insert a Discourse of Foreign Averidge, because you will thereby have an opportunity to make some Observations on Foreign Exchanges.

Mar.

80

March

1708,

*Memoirs for the Curious.**Marseilles, April 25. 1699.*

With consent of the Parties concern'd, by our Award, dated the 24th Current, we have reduced the Averidge on the *Messina* Factor, Capt. T. A. Commander to the Sum of W 557. French Money, at 3 l. per W is

1671

16 14

1687 14

For payment of the said Sum according to the Custom of regulating Averidges in *Marseilles*, are to contribute *pro rata*.

The value of the Cargoe 36677 l.
 Ditto of $\frac{1}{2}$ the Ship 5000 l.
 Ditto of $\frac{1}{2}$ the Freight 2019 l.

43696 at 3l. 17s. 3d. p.C. 1687l. 14s.

Which

Memoirs for the Curious.

81

Which by the following Calculation more particularly appears to come out *pro rata*.

Value

Avarid

March,
1708.

Mr Long. of Marseille.

45 Bags Pepper, wt. 18000 lb. Marseilles at }
88 l. per Quintal.

15840

600 Barrels of Red Herrings at 8 l. p. Barrel.

4800

Freight of the Pepper 180 l. } in all to be de-

20640

Ditto of the Herrings 160 l. } ducted at 3 l.

2456

Charges in landing both 116 l. } 17 s. 3 d p. Cent

18184

702 7

Messieurs Chamb. and Dr. of Messina

200 Pigs Lead, wt. 70000 l. Marseilles at }
9 l. 5 s. per Quintal.

6475

1608 Bars Iron, 31 Tuns English, 77500 lib. }
Marseilles at 7 l. 10 s. per Quintal.

5812

10

300 Barrels Herrings at 8 l. per Barrel.

2400

30 Tuns Iron is 75000 lib. Marseilles at 7 l. }
10 s. per Quintal.

5625

26312

10

Freight of the the Lead 180 l. } to be de-

Ditto first parcel Iron 223 l. 4 s. } ducted at

1819

12

Ditto Herrings 1080 l. } 3 l. 17 s.

Ditto second parcel Iron 216 l. } 3 d. per

Charges in landing all 120 l. 8 s. } Cent.

18493

714 6

Cargoe.

36677 36677

1416 13

half the Ship per Valuation

5000 5000

193 2

half the Freight per Manifest

2019 2019

77 19

The Total is 43696 l. upon which at 3 l. }
17 s. 3 d. comes Averidge 1687 l. 14 s.

43696

1687 14

Vera Copia. { This we declare just and equitable, according to the Custom of Marseilles, and the intent of our Award; the present to remain in custody of Mr Geo L. Merchant in Marseilles, to whom either Person concerned may have recourse for Abstracts; dated April 25. 1699.

Stated by Mr. C.

Jos. S.
Geo. W.

Messina

March,
1708

Messina, June 1. 1699.

Hereunder is an Abstract of the Freight, Primage and Avaridge which is to be paid Capt. T. A. Commander of the *Messina* Factor, by Messieurs *Chamb. Slo. and L.* and Messieurs *Dr.* stated by N. L. conformable to the Account of Avaridge concluded at *Marseilles*, with due respect to the difference of the Exchange between *Lyons* and *Leghorn* at this time, which by consent of the Parties concerned, serves as a President for the difference of Monies, betwixt *Marseilles* and *Messina*, in as much as there is no direct course of Exchange between the said Places.

Ditto			
Messieurs <i>Chamb. Slo. and L.</i>	Debitors.		
31 Tun Iron at 2 <i>l.</i> per Tun		62	
Avaridge esteemed at 5812 <i>l.</i> 10 <i>s.</i> Freight deducted 223 <i>l.</i> 4 <i>s.</i> remains neat 5589 <i>l.</i> 6 <i>s.</i> at 3 <i>l.</i> 17 <i>s.</i> 3 <i>d.</i> p. Cent, comes to 215 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i> at 22 per Cent at Exchange is		60	
150 Barrels Herrings at 1 <i>l.</i> per Barrel.		150	
Of Avaridge of Ditto esteemed for 1200 <i>l.</i> Freight to be deducted 540 <i>l.</i> remains neat 660 <i>l.</i> at 3 <i>l.</i> 17 <i>s.</i> 3 <i>d.</i> p. Cent, is 25 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i> at 22 p. Cent Exch.		7	
200 Pigs Lead at 5 <i>s.</i> per Pig		50	
Avaridge of ditto esteemed at 6475 <i>l.</i> Freight deducted 180 <i>l.</i> remains neat 6295 <i>l.</i> at 3 <i>l.</i> 17 <i>s.</i> 3 <i>d.</i> p. Cent makes 242 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i> at 22 p. Cent Exch. is		6	6 5
Primage on the Iron at 7 <i>s.</i> 6 <i>d.</i> per Tun.		11	5
Ditto on the Lead at 7 <i>s.</i> 6 <i>d.</i> per Tun.		10	5 5
Ditto on the Herrings at 7 <i>s.</i> 6 <i>d.</i> per Tun.		7	
		4251	5111

Messieurs

Memoirs for the Curious.

83

March
1708.

Messieurs Dr. and Fr.

Debitors.

Freight of 21 Tuns Iron at 2 l. per Tun.	42		
Ditto of 150 Barrels Herrings at 1 l. per Barrel.	150		
Primage 21 Tuns Iron at 7 s. 6 d. per Tun.	7	9	13
Ditto on 150 Barrels Herrings at 7 s. 9 d. per Tun.	5	6	17
Avaridge of the Iron being in proportion to 31 Tuns esteemed at 5812 l. 10 s. no more then 9937 10 from which deduct from the Freight proportionably 151 l. remains neat 3786 l. 10 s. at 3 l. 17 s. 3 d. per Cent, is 145 l. 15 s. 11 d. which at 22 per Cent Ex- change makes			
	39	8	9
Averidge of the Herrings your part being esteemed at 1200 l. whereof deduct 540 l. for the same pro- portion of Freight rests neat 660 l. at 3 l. 17 s. 3 d. p. Cent makes 25 l. 8 s. 2 d. which at 22 per Cent Exchange is			
	6	9	11
	252	1	10

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Some

Some Considerations upon the Origine of our English Laws, together with an Inspection into the Ancient British, Saxon, and Norman Customs.

IT is the unhappiness of this Nation to be divided into several Parties and Factions, both in relation to Church and State, and these our Misunderstandings so fatal to the Glory of the Kingdom and the welfare of the Commonwealth, seem to take their Rise and Foundation as much from the uncertainty of our Laws, as the Malignity of Human Nature; but let the Occasion of our Differences be what it will, and proceed from either of the Causes I have mentioned, yet all Parties are apt to excuse themselves, and wrest the Laws of this Nation to the Humour or Interest of their particular Whimsies; let the Disputant be for Passive Obedience or Non-Resistance, let the Argument be for a blind Submission to the Superior Powers, or for a just Opposition against unjust Oppressions, still the poor Laws are Passive: The Text most certainly speaks the Caprice of the Commentators; and what still makes our Breaches more at a distance, and farther from a peaceable Composition, is, both Parties urge that the Law is of their side, and that they act nothing but according to the Ancient Venerable and Established Constitutions of this Realm. Here's the Wound, but what *Lower* or what *Garth* or *Gibbons* can find a Cure for it: Our Arguments in general but augment our Disorders, and for the most part the very Reasons used to convince us of our Errors, only confirm us in them, and turn our Ignorance into Obstinacy. The only way therefore, since the Living are so little to be depended upon, and since the Ground of all our Disputes may be determined upon a true construction of our Laws, is to consult the Dead to have recourse unto the Historical Origine of our Ancient Customs, before *Whig*, *Tory* or *Trimmer* debauch Mankind into different

Classes

Classes and Factions, when the Laws were few, but those intelligible to all, and fram'd for the good of the Republick; when the Lawyers were yet fewer than the Laws they expounded, and *St S* —'s C. was no more crowded with their Bodies, than the Saint of that Place was troubled above with their Souls.

Such an Inquisition as this must Naturally set our Laws, Customs and Constitutions in a true and proper light, and will give all Judicious Persons a Rational and Just Idea of the Cause, Reason and Grounds of our Customs, Modes and Statutes, when the Laws speak themselves, I mean those that were made upon good Reason, and Prejudice and Partiality no longer assume their Venerable Name and Figure; our excuses for Disobedience to them must of course vanish away, and a better Harmony in our Opinions must consequently follow.

As for instance, if from Customs and Usages of the greatest Antiquity, long before the *Norman* extended his Tyrannick Laws over a brave and free People, it appears that the most Judicious and Honestest Men of the whole Kingdom, met together to consider of the pressing Affairs of the Commonwealth, by elected Divisions, Shires, Boroughs, or Regiments to that great Honour, more for their Prudence, Piety and other Virtues, than their Riches or clean way of Bribing. If even long before the Invasion of *England* by the *Danes* or *Saxons*, it appears, that those formidable Nations always upon their Enterprizes, chose a Commander who both in War and Peace was to be subservient to the Power of a Council to be elected from out of each Band, Regiment or Batallion they commanded, by the private Centinels as well as the Officers, as often as the generality of such Regiments or Batallions thought there was an immediate Necessity or proper Cause for their Convening. If I prove this I think all People of unprejudic'd Judgments must be obliged to admit Parliaments are not precarious, but an indisputable part of our Constitution and the right of the Subject; and that there is a strong necessity for a due Retrospection into the Customs of our Ancestors, in order to direct our Judgments both in our Civil and Religious Capacities; but to pursue this design with Advantage, and to make a just reflection of things, 'tis absolutely necessary to

March
1708.



look back to the very beginning of time, and as far as possible, to penetrate into those Obscurities which the Barbarousness of the Laity and the Ignorance of the *Romish* Clergy have permitted to veil the Antiquities of this Nation.

'Tis reasonable to imagine, that *England* was Originally peopled from the nearest part of *Gaul*; that in all likelihood therefore our Laws were Originally the same with the respective Nations from whence we drew our Originals.

All as we can certainly find concerning the Primitive Constitutions of our Ancestors, was, that their Civil and Religious Government was administered by their Priests: That their Bards (who were a sort of Poetical Clergymen, but indeed possess'd with a nobler Fire, and better Notions of what was generous and good, than our present Sparks of *Oxford* and *Cambridge*) gave our Wild Predecessors Rules of Law and Justice, the Poet Sung the Mysteries of Religion in Verse; his Numbers perswaded the little Better than Savage herd to fear their fictitious Deities, and to bound themselves according to the Impressions of Reason. (the Divine Law instil'd in every Breast) To this purpose a Modern Author expresses himself very well.

*Druids and Bards did Rule this Empire long,
And taught Religion in Perswasive Song.*

But however just and moderate the Rule of the Druids or Bards might be, their Empire lasted but a little while, and the fierceness of the *Britains* was no longer content to submit themselves unto any form of Government but such as bore the Image of War, and might render them capable of Vanquishing their Enemies, or defending themselves against the Efforts of such who conspired their Destruction.

'Twas very necessary for the *Britains*, and no doubt the Inspiration of Heaven, to assume so Warlike a Temper, the successive Battels they were engaged in, first against the *Romans* and afterwards against the Conquerors of the *Roman* Empire, exacted both a Genius and a Government adapted to Military Affairs. *Cesar* upon his Invasion of *Britain*, found the Natives regulated only by such Customs as tended to make them daring and intrepid; some Kings they were indeed, but they

were

March
1708.

were obey'd only by tumultuary Subjects, upon very emergent Occasions, even in War when their Kings were most regarded; the People scarce follow'd any Martial Law, their Humours were the only Charts they steer'd by: Sometimes the Inhabitants of several Neighbouring Counties rose up together, and chose them a Captain or King, and of a sudden deposed the Usurper Monarch; sometimes they followed him with all the readiness and Alacrity imaginable, and upon other Occasions, retired to their Huts and Fastnesses without paying the least deference to the Power, which like the fiery Exhalations from the Earth but just Glimmer and in a moment vanish. In this confusion remained the State of Britain. Nor can the formidable Names of *Casibilane*, *Arviragus* (mentioned by *Juvenal*) *Boadicea*, or King *Coilus* and his three Sons, be raised as an Objection against what I have asserted; all those I just refer'd to, except *Boadicea*, whose Story is well known, being generally remarkable for their Courage and Ability, were elected Leaders for the Day of Battle only; and if they enjoyed any other Regalities, they were but such as every Head of a Clan now Commands in *Scotland*. It must be acknowledged, that *Dunwallo*, according to the report of some Historians, and after him *Martia*, a supposed Queen of *Britain*, by the advice of their Council, promulgated some good Laws and restrained the two Savage Liberties of the Common People; but these were meer fabulous Traditions without any Ground, and nothing can with certainty be affirmed concerning the Original of those Laws we now submit to until the time of *Aldred*, who prudently weighing that a Nation could be neither great nor happy without being subject to equal Laws; that such Constitutions only can make a Country flourishing and inspire the Populace with thoughts of Justice and Moderation, earnestly applyed himself to the Establishment of such Laws as might Ballance the Power of the King, Nobles and People, might make the one great, the two last Bodies secure, and the whole live in Harmony without Suspicion or Jealousie of one another: But that the old Laws might not be broke whilst he was forming new ones, he caused the Nobles and other Sagemen of the Kingdom to meet, and by their advice collected such Laws together as were then in use, and seem'd beneficial to the Republick giving them a further Force and Sanction by the

March
1703.



the United Consent and Approbation of that Venerable Assembly. Nor was that Convention of those Potentates contented with the Progress they had made towards the quiet and serenity of the Kingdom, they abolisht all ill uses prejudicial to the Publick Repose, and obliged the People to submit to the Laws of the *Saxons*, where those of the *Britains* were found too unjust or Barbarous.

To give the *Saxon* Nation their due, they were a Brave and Warlike People, a Nation whose very Laws and Religion entitled them to the Empire of the World; the first were wisely fram'd to make even the meanest Breath an Air of Liberty, and generously to defend a Government that was impartial and easie to its Subjects; as for their Principles and Notions of God, they adher'd to Pagan Superstitions, yet tho their Faith was Impious and Detestible, the Politicks of their Religion were Sound and Orthodox enough. They fancy'd that after Death such Persons as expired in Battel or of their Wounds should immediately repair to *Wodens Hall*, the Apartment of their fancy'd God of War. There they imagined should be a Convention of Heroes who were fated to spend their hours in Religious Debauches to the honour of the great Author of their Race, and their heads were no more capable of aching next Morning, after having plentifully caroused over Night, than the Virgins of the Turkish Paradise shall be of dishonouring the Beds of Faithful *Mussel-men* in their future State.

These were the People who extended their Laws and their Empire together, and all *England* received their Constitutions with as much Joy as the Nation felt their Power with regret. The Sum of these Laws will easily appear, and from what Springs and Fountains our Parliaments, Honours, Baronies, Priviledges, Juries, and generally speaking, all the Birth Rights and Properties of *English men* proceed. If we consider these People in their first known Rise, in the Conquests they made, and their manner and methods of obtaining them, and the Reasons and Inducements which prevailed upon those Adventuring Legions to quit their Ancient Abodes, in hopes of Seats more Benign and Fortunate.

The *Saxons* descended from the *Sacæ*, a People formerly inhabiting in the North of *Asia*, who with a Flood of other Na-

Nations, fell into *Europe* upon the declining of the *Roman* Empire, and ravag'd all *Pannonia*, *Germany*, *Gaul*, *Italy* and *Spain*; the *Saxons* particularly conquer'd that part of *Germany* which now Borders upon *Poland* of one side, and *Silesia* on the other, and extends itself as far as *Holfatia*; but their numbers encreasing they found the Limits of their New Provinces too narrow for their Militia, and therefore resolved to seek their Fortune where they might reap Glory and Profit together. To this end as many as were willing to try the Chance of War, met at a certain Day and Place, and there by mutual consent, form'd themselves into Companies, Regiments and Brigades, and chose their respective Captains, Collonels and Generals, subject nevertheless to these Laws: That all their Commanders should be Elective; that all Plunder should be equally distributed, according to their Military Laws, amongst the whole number of Adventurers: That all matters of Consequence and Moment, should be determined or regulated by a Council of War, which was to consist of particular Officers, with the Edition of a superiour Number of private Soldiers, to be elected by Majority of Voices out of each Regiment in the Army; and that if any Persons were reputed guilty of any Crime, punishable by the Constitutions of the Army, such Persons should be tryed by their respective Equals and Peers, and not be liable to undergoe any Sentence, until convicted by the United Suffrage of their Judges. There can be no Reason to doubt, that these were the Original Institutions of the *Saxons*, and indeed of all those Northern People, who being obliged to quit their own Habitations for very powerful Reasons, could never be so insensible as to submit themselves to a voluntary Slavery, without the least Argument in the World so to do: And indeed these were the *Saxon* Laws, which without any alteration, except in making their Elective Kings or Dukes Hereditary, continued in *England* in full force till the time of the *Norman* Invasion. The *Danes* never endeavoured to violate them, and *Canutus*, who was a great Politician, was willing they should continue in full vigour, being sensible there were establish'd upon very just Foundations, and such as were agreeable to, and indeed the very Laws of the *Danes* themselves.

But Time that decays every thing, and the long Wars between the *Danes* and *English* having impair'd in some Measure the

March
1708,

the Face of these Ancient Customs, King Edward the Confessor reviv'd them again, and collecting them as it were in Body, gave the Sanction of his Royal Assent, and that of his Nobles, to make them the more permanent and lasting. These are the Liberties of the *English*, and what at this Day we call our Great Charter. Nor could the Insolence of the *Norman* Invaders banish them out of the Hearts of the People; but after unwearied Attempts by the Barons, they were at length rescu'd from Obligation and Obscurity; and that these were really, every *English-man's* Birth-Right may appear by this instance in *Edward* the Confessor, whom I just mentioned. That Prince in digesting, or causing to be digested, these our Ancient Rights and Customs did the most prudent Action of his Life, in other Matters he was a Prince of no great Sagacity, he himself having endeavour'd to Violate the Institutions he had enjoy'd to be kept as Inviolable.

In his time *Enstace* Count of *Flanders*, Father of the Famous *Godfrey* of *Bulloigne*, King of *Jerusalem*, having made a visit to King *Edward*, returning by *Canterbury*, one of his Servants violently taking up his Quarters in a Citizens House, and a scuffle happening the Servant was kill'd; the Count was thereupon enrag'd, enter'd *Canterbury*, fell upon the Master of the House where his Servant was slain, and kill'd him and about 18 Persons who defended him. The Citizens seeing the Slaughter of their Friends, rose in a Body and reveng'd the injury by the Death of three or four and twenty of the Counts Men, the Count himself escaping very narrowly, who in the fright he was in arriving at Court informed the King of the Matter; the Prince took it very heinously, and thereupon order'd *Earl Goodwin* to march against him with Forces. The *Earl* refus'd the employ, it being contrary to the Laws of the Land, to punish Persons without a Legal Tryal: The King was as angry at his refusals at the Citizens of *Canterbury*, and would have severely treated the *Earl* for the Contempt, but meeting with no body that would assist him in his unjust Anger, he summoned a full Assembly of his Peers at *Gloucester*, in order to Try the Cause. This plainly shews the Antiquity of the House of Lords, and that our Parliaments is no Modern Concession of any Monarch, but the Undoubted Right of the *English* derived to them from their Ancestors.

IN one of our late *Miscellanies*, there was begun a *Discourse of Morality*, of which we purposed to insert 20 *Articles* in each of our *Publications*: The Gentleman whose Province that was, has been since out of the way; but being now returned to London, he intends henceforth to proceed as he at first proposed.

XXI.

LET the Poor be always the Objects of your pity, but never of your Contempt. Their Condition is Miserable enough without that Additional Misfortune. Nor is your pity all that they are entitled to. We do not only owe them Compassion but Assistance. Our Blessed Saviour consecrated that Condition in his Person; and the Holy Apostles follow'd the great Example of their Glorious Master. 'Tis true, Respect to the Poor is a Duty very uncommon amongst the Rich, and the former wou'd willingly dispence with that for their Assistance: But the true Spirit of Christianity will teach those who are possess'd of it, the way to overcome that Difficulty.

XXII.

Pardon Injuries readily and freely: 'Tis a double favour to confer it speedily. There are People of such an Insupportable Temper, that nothing can stop their fury. If a Person humbles himself, they insult him; and if they are able to do mischief without any Apprehension of Resentment, they are Inflexible: Or if at least they are prevail'd with, to make some show of good Nature, they are at pains to publish it to all the World. Is not so dear a Condescension, rather a Punishment than a favour!

XXIII.

Let those who have Power in their Hands, neither be blinded by Cunning, nor corrupted by fear or Bribes. They ought

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chear-

March

1708.



chearfully to comply with every reasonable Request, and boldly to reject whatever favours of Injustice. If a Knave has the Presumption to make an unreasonable Demand, how can an honest Man want the Courage to refuse it? Virtue and Innocence ought to be a sufficient Recommendation to entitle all Men to the favour and justice of Men of Honour.

XXIV.

Let no Man who desires to live in Peace, disturb the Quiet of his Neighbours: For tho others were disposed to forget all Injuries, the Conscience of those who are the Authors of them will ever be tormented with the apprehension of just Resentment.

XXV.

Love Virtue wheresoever you meet with it. 'Tis the height of Virtue to love it for its own sake, tho in the Breast of an Enemy. But some are so far from being of that Opinion, that they hate in one Man the very same Qualities which they admire in another; and wou'd rather bear with a common Vice than an uncommon Virtue, because they are so great Admirers of themselves, that they are displeased with the superior Merit of others, believing that reproaches them with their own Imperfections, and covers them with the just Contempt which their Actions deserve.

XXVI.

Above all other Virtues, let your Gratitude towards your Benefactors ever be Conspicuous; and fail not to observe the following Rules.

I. Receive a favour with a chearful Countenance, and let your satisfaction appear by your Behaviour.

II. Never forget a good Deed, nor imagine a refusal of further favours, to be a sufficient reason to diminish the Sense of those you have received.

III. Be not ashamed to acknowledge a favour received, to the honour of your Benefactor.

IV. Return it readily and chearfully if any Occasion offers; if that is not in your power, be sure to give all possible Marks that it is your Inclination.

XXVII.

Let not your Recreations exceed the Bounds of Reason, nor by excess degenerate into Toil, as they certainly will do, if you give yourself so much up to 'em, as to make them your Occupation

Occupation. For that end, form such an Idea of all Pleasures as they really are in themselves. Judge not of them by your Senses, but let your Mind decide the Controversy. The most solid pleasure is the Remembrance of the good you have done, for futurity is uncertain. Religion gives us a caution against Pleasures, as dangerous to our Salvation; and Reason and Philosophy inform us, that there is nothing in their Nature or Duration, worthy of our Affection; and yet we place our whole Felicity in them. *Wise in Theory, Simple in Practice*, as if we had two Minds, two Judgments, and two Souls of different Natures: Whereas indeed we only give too much to Sense and too little to Reason; without considering that too great Indulgence in our Pleasures, does generally in the end deprive Mankind of all solid satisfaction, since the ordinary Consequence of Superfluity is Necessity.

XXVIII.

Accustom yourself to Method and Order in your smallest Affairs, and avoid all manner of Affectation in the greatest: Nor ever attempt Singularity; for thereby you will not fail to render yourself Ridiculous.

XXIX.

Be slow to speak and ready to hear. 'Tis always dangerous to speak too much, and People are seldom accused of speaking too little.

XXX.

The less you speak the more time you will have to think; and what you have to say will be of the greater Weight.

XXXI.

The finest Discourse is tedious if long; and if a thing is said amiss, the fault is the less, the shorter it is.

XXXII.

'Tis better by Attention to acquire an Addition of Knowledge, than by much Discourse to endeavour to show what we know.

XXXIII.

The most dangerous of all Men are those who give us an opportunity to speak of our selves; and yet they are commonly the most pleasing, and most easily acquire an Ascendant over us.

XXXIV.

Therefore the best way to please other People, is to give them the opportunity we are so well pleas'd with our selves.
'Tis

March
1708,

'Tis the only way whereby Men succeed in their designs in the present Age. Be not so careful to show your own parts as to set out other Peoples to the best Advantage. The more you prefer their Merit, the more agreeable you will be to them. The more you seem to esteem yourself the less they will esteem you.

XXXV.

Be firmly perswaded, that you your self must be the Author of your Fortune. 'Tis true, that Providence does seem sometimes to overlook Merit, but Virtue often gets the upper hand at last.

XXXVI.

Most People do commonly attribute their misfortune to their Star, (as they call it) without considering that they themselves are their own Star; and that either by their Haughtiness, their Negligence, their Imprudence, or some other failing, they have been the greatest Impediment to their own Happiness.

XXXVII.

Never be surpris'd at a Disappointment in any thing you undertake without Deliberation. Sometimes success is owing to good luck, but mostly to good Management. *Lente Suscipe, Cito perfice.*

XXXVIII.

In the Affairs of the World, the want of Capacity is often supplied by abundance of Industry. Diligence is a wonderful and useful Virtue; yet 'tis always to be remembered, that *Honesty is the best Policy.*

XXXIX.

Refuse no Man's good Offices; but never place your Dependence upon the Friendship of a Man you do not know, and that does not know you.

XL.

Remember always that *Interest* is the General Principle of all Men's Actions; and therefore endeavour by your behaviour, to convince your Friends, that it will be their own Advantage to promote yours.

F I N I S.